1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi



Waniss back, and all the women came back, and I lay down on the ground; then I got up again, and all the women went back to the shore. This is a good dream because I did not feel ill when I woke up.

The following is the dream of a younger boy—also wearing the *upi*:

No. 54. Wasaman (aged about 10 or 11).

I dreamed that a man was having connexion with his wife, and the woman said: 'Now you come and help me.' Then an *urar* came behind them and beat me, and the woman cried over me. The woman was Erut. Then her husband, Pasab, came up, and cried over me, and the *urar* came and beat them both and said: 'Are you crying over a boy belonging to your village? You go and cry over the people of your own village. What do you mean by crying over a boy belonging to another village? You go and cry in your own village. What are you crying for?' Then the *urar* came to me, and a *pinari* was with him, and they killed me outright and I died.

*Comments by dreamer*. This is a bad dream. I thought it was true. When they were playing *sato* last night I went off to bed, all by myself. I was cross because I had lost all my tobacco. Then I dreamed this dream, and woke up in a fright, and went back to the *sato* and watched it without playing.

*Comments by recorder*. The persons mentioned are two villagers, not connected with the dreamer; they are happily married. *Pinari* is the name of a class of creature resembling our 'goblins' who live in the bush. It is also the personal name of the principal man in the village. *Sato* is a gambling game recently introduced from the British Solomons. They frequently play all night, and are very querulous afterwards. There would appear to be some significance in the insistence on the fact of the boy belonging to *another* village (which is not true).

The other dreams related to me by boys wearing the *upi* have no manifest sexual content, but are typical boyish dreams; some of them are given in other connexions (see No. 46, p. 558).

Of the women's dreams, several seem to indicate by their manifest content some sort of sexual conflict. Those of one dreamer have been discussed in this connexion by Dr. Seligman (1932, p. 218) and need not be repeated here. The married life of the woman in question did not come under my personal observation, as she was a widow whose husband belonged to a distant village. But the little information which I could elicit from her about him, and the fact that she had refused to marry his brother on his death, but elected to return to her own village, bringing her children with her,